

Some After-War Problems

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THESE are sad and troublous times. The whole world, spirit and flesh is at war. And the conflict is quite unlike any within the scope of modern history, not only in magnitude, but also in nature. Of necessity other wars involved principles to a greater or less degree, but in this conflict principles are not only involved, they themselves, rather than men, are at war. It is a conflict of contradictory principles, and out of it will come many changes. One set of principles will go down before another, democracy will triumph over autocracy and a larger freedom will be the heritage of individuals and nations. This, no doubt, is a boon, but it is not without danger. To all nations, free and bond, will come a period of transition, the autocrat will move towards democracy, the democrat will strive to move towards greater freedom. And it will be strange indeed and quite unusual, too, if grave abuses do not accompany these varied movements. In the past, whenever the machinery of civilization was broken or profoundly disturbed in any other way, nations suffered for a while. Their equilibrium was disturbed and disorder more or less serious followed. So it will be with our civilization. It has been shaken, badly shaken, broken, it may be, and disturbances must come. Already, even while the dogs of war are still rending their victims, changes have taken place. It is well to recognize this fact, and the fact too that such changes are not on the surface merely, but are rather far beneath it. Their origin is in deep-seated conviction. I ask you, therefore, to consider for a moment some of the impending problems.

THE WOMAN PROBLEM.

The first of these turns round the woman. That fact alone makes it of prime importance. For it matters much what manner of women our mothers and sisters are. Their thoughts are of importance and their actions of greater importance. Of great consequence is their attitude towards the home and towards the State. Of greater weight, perhaps, is the attitude of the State towards them, for, deny it as we may, on the woman, on her thoughts and actions, ultimately depend the strength and vigor not only of the State but its very existence. The commonwealth is built on the family as the unit, and the normal family is just what the mother makes it—good, bad or indifferent. Within these last five years, women in ever-increasing numbers have gone down into the arena of life to do battle with man politically, socially and economically. State after State has conferred upon them the privilege of the ballot. A short time will pass, and perhaps a Federal amendment, to be ratified soon enough by the requisite number of legislatures, will put all women on a political equality with men.

And then? The consequences need no labor, they are plain on the horizon, if not already at our feet. Within the next few years a whole new political philosophy will grow up around the woman. Politicians have always been keen to catch votes, nor have they been any too scrupulous about the methods employed. Money, threats, flattery, served this purpose in turn. So, too, did a philosophy of life, a temporary, shifty philosophy of expediency, perchance, but a philosophy nevertheless. What was true for a male voter will be true for the female voter. They too must be caught in time and fastened to some chariot or other. Republicans would not have them Democrats, nor would the latter have them in the ranks of the former, while Socialists would win them all for themselves. Shrewd politicians will consult with one another and out of the clash of their wits will come a philosophy of life that will appeal, not so much to women's intellects, as to the very fountain-head of their emotions, the imagination and the heart. There will be no cut-and-dried thesis, set down in rigid scholastic form, a pictureless, heartless thing. Politicians are too

sharp for that. They know woman too well to expect her to leap at the sight of traffic-schedules, and well enough to realize that she will respond to any principles that stir her emotions.

WOMAN'S NATURE.

What is the nature of woman's emotions? Whence do they arise? Whither do they lead? These questions suggest another, the answer to which will lead us far to our goal. What is woman's primal instinct? Motherhood, to be sure. In the natural order, her deepest interests center in the home, in the child, in the school, in the institution of mercy set up for foundlings and orphans. See what a chance the politician has. He will not miss it. He will ring the changes on education, divorce laws, foundlings and what not. How? After the manner of a politician. His object is votes, not the sanctity of high ideals. Never did one of his class lay down a principle and try to have people measure up to it. Rather he studies his constituency, measures its soul and cuts his principles to fit. The war will not bring about change in his methods. The principles adopted will be no better than the women who go to the polls. As the woman so the principles. Do the former want easy divorce? They will get it. Irreligious schools? They will have them. Legalized family limitation? They will get that too, and other things besides. These conditions put an immense burden of responsibility on the Catholic woman voter. She is face to face with a problem in a new form and it is her duty to meet it as best she may and to get others to do likewise.

The task is not easy. The thought, the action, the atmosphere of these times are uncatholic, unchristian in fact, and Catholic women must battle heroically to think right, to do right and to get others to follow their example. This is all the more important because many professional women, leaders they appear to the thoughtless, *poseures* they seem to others, are decidedly anti-family, anti-domestic, and this is a calamity beyond reckoning. Worst of all, war and after-war conditions will increase rather than diminish the number of such persons, for warfare loosens home-bonds and sets free passions which the conventions of civilization, if not re-

ligion, keep in abeyance. Then, too, are not the woful circumstances of the hour forcing women into positions to which they were hitherto strangers? Their fathers, husbands and brothers are under arms: bread must be had for the children, and there is no one to win it except the women. Earn it they must and will: as a result, they have put aside home, and in many cases the thought of home, and gone by scores upon scores into gainful occupations to do rough work usually done by brawny men of rough, if picturesque, language. Women are on the street-cars and in the subways, even on the roadbeds wielding pick and shovel. They are exposed to bodily hardships from storm, labor, the elements and poor food: their souls are distressed by new dangers and unwonted temptations. The result will be not more, but rather less domesticity. That were bad enough, but there is something worse. For lack of domesticity is but a sign of a far greater evil, the perversion of a woman's finest instinct, the flower of Christian civilization. It is scarcely necessary to elaborate this. Everyone knows the difference between a Christian lady and a mere woman, and appreciates the gulf between a good mother and a mannish female whose delight is the mart or hotel. If not, the history of certain nations will teach the lesson.

THE ECONOMIC ASPECT.

But there is also a so-called economic aspect of this problem, not that economics can be separated from ethics, but that there are circumstances connected with the problems which are considered in the light of dollars and cents. Women have taken the places of men by the thousands. Good. But the men will not be at war forever. They will come trooping home soon, flushed with victory, hardened by war, keen with a new sense of justice, anxious to begin life on a new and better plane. Naturally, however, they will gravitate to their old work. But they will not have it under old conditions. They have fought too long and well for their country, to be satisfied with the pittance doled out by trusts to the women laborers. Then, too, will the woman be willing to leave her place, to adopt economic dependence in place of what she is pleased to call the economic independence? Shall we have a sex-warfare added to a

class-warfare, and all over a dollar or two? To many, as I have insinuated, there is but an economic problem. In reality it is more than that, it is a serious social problem that includes many diverse elements. On the surface it appears small enough, but it may lead far afield, to strikes and large demands, such as the democratization of industry, and other equally good, if revolutionary, changes.

This last chance-phrase naturally suggests other important problems. What of industry and its various ramifications political, ethical, religious? Industry, like so many other activities is now, to all intents and purposes, a State function. Democracies always break down in great emergencies and our splendid democracy would not have proved an exception to the rule. Our statesmen realized that and at the first blare of the war-trumpet began to centralize forces in an unparalleled way. Railroads and wires went into official hands; so too did many a product of man's labor. Outputs were increased or lessened, prices were fixed, in fine, State Socialism was inaugurated. No patriot complains of these drastic but necessary innovations, but patriotism does not forbid us to speculate on these conditions and their possible results. On the contrary, love of country impels the citizen to such a course.

THE SOCIALISTS' ATTITUDE.

Naturally, inquiring men cast an eye towards the Socialists to find out how they have received these governmental acts. There is a note of exultation in Socialistic speeches and essays, there are exhortations, too, that the old order be not restored. Why should not Socialists rejoice? Had they not labored for years to bring about these conditions, and has not the Government accomplished the work for them, overnight, by a stroke of the pen? Truly, for that reason, their joy is quite natural. For another reason, too, the Socialist rejoices. His economic program is in force, he can now bend every energy to the actualization of his moral program. What that means, those know who are conversant with Marx and Carpenter.

But I would not have you stop here in your consideration of this problem. Look at it from other standpoints.

Our railroads, greater and more complex than all the systems of continental Europe are mostly government monopolies at present. The systems of continental Europe have been government monopolies for years and have not been a financial success there, except in Prussia. Will they be a financial success in America during or after the war, should the State retain them, in time of peace? Our post is not so successful, is it? If our railroads and wires fail of their revenue, our citizens will have a new and vexed problem to solve. More than that, years ago France took over many public utilities staffed by about 1,700,000 people, and through them built up a great political party that has controlled the destiny of the country in a way that has shocked the moral and religious sense of a vast number of loyal Frenchmen. In our country some timid men are whispering that our utilities will be made an instrument of political aggrandizement. Others again are complaining that already the Masons, to the exclusion of other citizens, are putting their hands on the railroads. Be this as it may, the possibilities for harm exist and clamor will not lessen them; only work, intelligent, persistent work. Moreover, have you thought of the vast problems that have resulted from the centralization of labor? Places that before the war were small towns or villages are now teeming cities built up around emergency shipbuilding or temporary powder-factories or munition plants.

SHIFTING THE POPULATION.

The war, thank God, will soon be over; then ships will not be needed in the same proportion as now, neither will powder or guns. Work will slacken, men will lose their positions. What is to become of them and their families? There must be an effective system for the quick transportation of these men to other profitable fields of labor. It were foolish to allow them to shift for themselves. If we do may not the vagrancy and vagabondry of the after-Civil-War period be repeated? Look at Liverpool as an example to be avoided. Ten or twelve years ago it was a squalid city, filled with ragged people, pinched of face and dull of eye. A great deal of shipping had been diverted to Fishguard, and the people of Liverpool who had lived by this shipping did not follow on. In effect

the latter city was over-populated, and poverty and hunger were the portion of many people. What has taken place in other countries may take place here, and indeed will occur unless means to prevent it are adopted in good time. The centralization of labor is not the only possible source of economic and consequent social difficulties. Demobilization can easily be the fountain of such evils. By the end of the war we shall have some 3,000,000 men in arms, possibly 5,000,000. Surely these cannot be demobilized all at once, without detriment to the labor market. No doubt, they will not be set free at once, but gradually, 1,000,000 a year, perhaps. The first year, then, there will be 1,000,000 men seeking employment and 2,000,000 in arms awaiting future release from restraint. The second year another 1,000,000 soldiers will be released to look for positions and 1,000,000 will still remain in restraint for six months, maybe a year, when they too will be freed and begin the quest for the means of sustenance. As men of affairs, you know what all this means from not only an economic standpoint but also from a social and religious standpoint.

My allotted time has almost run out. During the period I have been speaking I have tried to meet the request of the gentleman who invited me to address you. He asked me to speak to you in simple and informal language of some after-war problems. This I have done, choosing only those problems that I thought would appeal to you. Others are left for future consideration and these are, perhaps, the more important, for they include such things as the danger to freedom of education and the menace to religious liberty so often threatened.

WHAT CATHOLICS SHOULD DO.

There was a second part to the invitation that brought me here today, to wit, that I make suggestions how "Federation" could help in the solution of these difficulties. That is a splendid request if for no other reason than because it shows you realize your responsibility to the State. Too long have Catholics lived in isolation, allowing others to think and act for them. It is, indeed, high time that they felt the pulse of the life that beats in the real statesman, as distinct from the mere politician. Duty demands that Catholics add their power of in-

tellect and will to the similar power of other citizens anxious to help the commonwealth. We are not aliens in this land, not aliens either by birth or principle. As to the latter I might say with all truth that no one has given clearer expression to the basic principles of democracy than the Catholic theologians, Suarez and Bellarmine. In fact, strange as it may appear to you, certain sections of our Declaration of Independence sound very like transcriptions from the "*De Legibus*" and the "*Contra Anglicanos*" of Suaraz. But this is not our present concern. How shall we help our country meet pressing emergencies, that is our question. The approach to the solution of this inquiry is twofold, religious and social, if I may use the latter inadequate and abused term. Priests, Brothers and Sisters will look to the first part of the program, though they will not spurn, but rather welcome, your aid in the measure and way you can best give it. The second part of the program is yours to accomplish: yours it is to help solve the labor problem, the social problem in all its forms. You cannot, of course, do everything: of necessity your work will be limited in amount and scope. It will not be the worse but rather the better for that. Begin then at once, here, in Brooklyn: set up civic forums: gather together men and women and instruct them in these modern problems. Teach them the nature of the State, its duty towards citizens, their obligations to it. Tell them about the present position of labor, the rights and duties of the workman and the responsibility of employers. Point out the advantages, for instance, of the Australian method of settling labor difficulties. Give correct ideas about charity, education, the home, about all the various problems which are vexing or will vex modern minds. This is no slight task. To accomplish it great men, not mere politicians, are needed, men who combine a knowledge of Catholic principles with a knowledge of history and kindred subjects. There are numbers of such people in Brooklyn; call them into your service, make them teachers and leaders of the people, so that our beloved country may recover its former equilibrium and continue the exalted mission committed to it by Divine Providence.

Canada's Bilingual Question

LETTER OF OUR MOST HOLY LORD BENEDICT XV.

BY DIVINE PROVIDENCE POPE, TO THE ARCHBISHOPS AND
BISHOPS OF CANADA.

TO OUR beloved son Louis Nazaire Begin, Cardinal priest of the Holy Roman Church, Archbishop of Quebec, and to our Venerable Brethren the Archbishops and Bishops of the Dominion of Canada: POPE BENEDICT XV. Our Beloved Son and Venerable Brethren, Greeting and Apostolic Blessing.

In the Apostolic Letter: "*Commisso Divinitus*," which We addressed to you on December 8, 1916, We most earnestly exhorted the clergy and Catholic people of your country to set aside all contentions and disagreements deriving from a difference of race or language; and at the same time We enjoined that if, owing to such reasons, disputes were to arise in future, they should be settled without a breach of charity, namely as becometh the saints "careful to keep the unity of the spirit in the bond of peace."

We rejoice, that by the grace of God, Our exhortation was not made in vain; for the Faithful as a body not only welcomed Our words with due respect, but even with general applause and satisfaction, so much so, as to give reason to hope that peace and concord would reign henceforward among the Catholics of Canada.

However, not long afterwards, some unfortunate events occurred, not due, it would seem, to any malice, which disturbed this initial pacification and produced the seed of fresh dissensions. Thus it was that both sides appealed to Us and called upon Us for a decision in the interests of peace.

The matter in question is the Education law enacted by the Ontario Government in the year 1913 for the Anglo-French bilingual schools. Whilst on one side it was denounced as unjust and to be combated by every available means, others judged it with less severity and did not think it should be so bitterly opposed. This divergence of opinion was followed by a dissension of sentiments.

When therefore the whole matter was brought before

Us for decision We most carefully examined the question, and We also instructed the Eminent Cardinals of the Sacred Congregation of the Consistory to study the subject.

THE POPE'S DECISION.

Wherefore, after fully considering it under all its aspects, We have come to the conclusion and now decide as follows: The French Canadians may justly appeal to the Government for suitable explanations of the above mentioned law, and, at the same time, crave and seek further advantages. Such are undoubtedly, that the inspectors of their separate schools should be Catholics, that during the first years of tuition the use of their own language should be granted for the teaching of certain subjects, chiefly and above all, of Christian doctrine, and that Catholics be allowed to establish training schools for the education of teachers. But all these advantages, and others that may be useful, must be invoked and sought for by Catholics without any form of rebellion and without recourse to violent or illegitimate methods; and let them employ peacefully and moderately all such means as are legally or by lawful custom permitted to citizens seeking advantages to which they considered themselves entitled. This We state with greater security and freedom in view of the fact that the chief State authority has acknowledged that the law enacted by the Ontario Government is couched in somewhat obscure language and that it is not easy to ascertain its true effect.

Hence, within these limits and by such means, French-Canadians are free to seek the interpretation or amendments which they desire in the law of education. But in this matter, that concerns all Catholics, let no one venture to appeal to the civil courts nor promote litigation without the knowledge and consent of his Bishop; and in such questions let the latter not decide anything without consultation with the other Bishops immediately interested.

And now We wish to address all Our Brethren the Bishops of the Dominion of Canada, and to repeat to them with the greatest earnestness and deepest feelings the charge We made two years ago, namely, that they be "one body and one spirit," avoiding all dissensions be-

tween each other by reason of either race or language. One and the same Spirit "placed them to rule the Church of God," the Spirit forsooth of unity and of peace. Thus being made "a pattern of the flock from the heart" (I. Pet., v, 3), you will be able with greater authority and efficacy to command your priests (as We strictly order you to command them) to preserve concord in their midst and to strive by their words and example to maintain that concord amongst the Faithful. With this object in view We wish once more to recommend again and again that which We urged in our previous Letter: *Let all priests endeavor to acquire the knowledge and use of both languages, English and French, and setting aside all prejudice let them adopt one or other according to the needs of the Faithful.*

Finally, all faithful Catholics must remember that nothing can or should be dearer to them than to preserve mutual charity, for thus will they prove themselves to be disciples of Jesus Christ: "By this shall all men know that you are My disciples, if you have love one for another" (John, xiii, 35). And this should particularly be made manifest when disputes arise either owing to a divergence of views or to conflicting interests. Moreover, We wish to admonish most severely all those, be they priest or laymen, who, in opposition to the Gospel and to Our injunction, venture to foster and embitter the dissensions that are rife today in the Dominion of Canada. If any disobey, which God forbid, the Bishops should not hesitate to report them to the Holy See ere things become worse.

As a pledge of heavenly graces and of Our special affection We very lovingly bestow upon you, Our beloved Son and Venerable Brethren and to each of your respective flocks, the Apostolic blessing.

Given in Rome, near St. Peter's, on the 7th day of June, Feast of the Sacred Heart of Jesus, 1918, the fourth year of Our Pontificate.

BENEDICTUS P. P. XV.

Sixtus V's League of Nations

SAMUEL FOX.

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IT is, we take it, by this time universally admitted that the forthcoming eradication of Prussian militarism should be regarded as the prelude to the long-desired era of the supremacy of public right in international affairs; and this supremacy, when once established, may best be maintained, *in actu*, by the efficacious operation of a carefully constituted league of nations. A slight account of later historical development of a floating idea which now, perhaps, for the first time, bids fair to be translated into concrete terms, may therefore be not entirely lacking in a measure of interest and of profit.

It will be observed, at the outset, that, like the very sanctions of international law themselves and their corollary, at present unrealized, the establishment of an operative tribunal of enforced international arbitration and conciliation—indeed, like everything else which makes for the betterment of mankind—this noble idea originated in the Divinely-inspired conscience of the Catholic Church as voiced by its Infallible Head, the Sovereign Vicar of the Prince of Peace.

In the Ages of Faith, the Catholic doctrine of the brotherhood of man, together with its inevitable social consequences, a family of nations governed by Canon Law (the earliest authoritative form of the *Jus Gentium*) and subject to the judicial decisions of the Sovereign Pontiff as universal arbitrator, was generally accepted, without question, as a fundamental political principle. But the Protestant Reformation, and the pagan Renaissance, reintroduced, in a concentrated form, the tribalistic conceptions of religion and politics which were current in pre-Christian times.

Machiavelli's "*Il Principe*," which quickly became the statesman's vade-mecum, anticipated, in its veriest details, the pernicious philosophy of the modern school of Prussian militarism; and the medieval organizations, being rejected by the nations, ceased to exist as efficient safeguards against international lawlessness. A false philosophy of patriotism, radically opposed to the Chris-

tian conception of that form of "piety," came to be well-nigh universally accepted, together with an extreme theory of the supremacy of the sovereign State over the body and soul of the individual subject. The Ten Commandments ceased to be the criterion of international morality, the end was held to justify the means, and might took the precedence of right.

POPE SIXTUS.

The first "personage," in the sense of international law, who attempted to grapple with this very serious situation, would appear to be the great Pope Sixtus V, who occupied the Chair of St. Peter during a part of the sixteenth century. At this period, England, Spain, France and Germany were disputing among themselves the hegemony of the world, and the several States of Europe were torn asunder by cruel wars. Hatred, cruelty, ambition and lust were then, as now, the order of the day. The Pope felt it to be his duty, as the common Father of mankind, to do all in his power to end a state of affairs so utterly deplorable. He fully realized what we have just begun to realize: that physical force cannot be met by moral force alone, and that machinery, however elaborate, for compelling a just and lasting peace is useless, for all practical purposes, so long as like the manifold decisions of the two Hague Peace Conventions and the arbitrating tribunals then and there erected, it is left purely academic and optional and lacks a physical sanction to enforce it.

The plan ultimately selected by this enlightened Pope was certainly the best that could be devised under the difficult circumstances of the times, when, be it remembered, no sort or kind of international conscience, a notion of very recent growth, could be said to be in existence. It was, in substance, as follows: The Papal States should become the military acropolis of Catholic Europe, the armed camp of a new knighthood; a stronghold of justice, where, night and day, a militia should be ever on the watch to punish the wanton disturber of the peace, and to defend the oppressed against the oppressor.

In a memorandum delivered to his nephew, the young Montalte, Sixtus V, sets forth what he maintains to be the duty of the Sovereign Pontiff in face of international anarchy:

"To protect the Christian peoples against the infidels and barbarians; to deliver the oppressed; to judge the princes and to arbitrate in their quarrels; to transfer, if need be, the balance of power from one nation to another; to maintain peace; to restore concord; to insist upon disarmament; to change the forms of government; to cause justice everywhere to be observed; and to punish the recalcitrant." The memorandum concludes thus: "However arduous these enterprises may seem, our spirit contemplates them with serenity; and the Sovereign Pontiff, conscious of the power wherewith God hath endowed him, rightly faces his task with the certainty of victory." The untimely death of Sixtus prevented the fruition of a practical scheme which might have saved Europe from centuries of bloodshed.

The English Protestant Bible

HENRY WOODS, S.J.

In 1611 was published the first edition of the translation of the Bible known as the King James, or the authorized version. Before the Reformation, Wycklif had translated the Scriptures in the interest of his heresies; but the father of the English Protestant Bible was William Tyndale, who, between 1524 and 1536, produced his version of the New Testament and of parts of the Old. Miles Coverdale, Bishop of Exeter under Edward VI, and famous for his share in Parker's consecration, was more intimately connected with it. In 1535 he translated the whole Bible, following the Zwinglians of Zurich. Two years later John Rogers, a fanatic equal to Coverdale, published, under the pseudonym of "Matthew," a Bible compiled from Tyndale's and Coverdale's work, with a marginal commentary taken from the Calvinist Olivetan. Through the influence of Cranmer and of Cromwell, Vicar-General of Henry VIII, the second editions of both books received the royal license.

Neither pleased the clergy; Matthew's Bible and its outrageous commentary, was especially displeasing. Convocation in 1534 and 1536 had asked the King to order an official version. Its prayer was now granted. But

Cranmer and Cromwell managed to have Coverdale put at the head of the work, which, finished in 1539, is known as the Great Bible. Coverdale had tried hard to introduce his "godly annotations," but higher powers kept them out. The second edition, called Cranmer's Bible, contains the official appointment "to the use of the churches." From a purely literary point of view, the work was a notable one, as its version of the Psalms, still used in the Book of Common Prayer, bears witness.

There being an official Bible, Tyndale's work was forbidden in 1543, and Coverdale's version in 1546. These prohibitions, however, were by no means efficacious. Extreme Protestants clung to them. In 1547 Protestantism came into power with Edward VI, and for the six years of his reign Coverdale and Tyndale with Rogers' comments were for the English people the "Word of God."

On Mary's accession Coverdale fled with other Reformers. They had been restrained in the translating of the Great Bible; but at Geneva they were free. They occupied themselves in making a new translation and in revising Rogers' notes. The New Testament with characteristic annotations appeared in 1557; and when Elizabeth came to the throne, in 1558, such progress had been made in the Old Testament that the whole Bible was published in 1560. This was the famous Geneva version, called commonly the "Breeches Bible"; and its comments, in which the Church and the Holy See are reviled in language too foul to quote, gained for it an enthusiastic reception. Though unauthorized, it was used freely in public worship; and such was its popularity that by 1640, the eve of the Civil War, it had gone through 140 editions.

But its violence made the Geneva Bible dangerous to constituted authority; and Archbishop Parker was set to work to improve the Great Bible. This he divided amongst several committees, directing them to correct it where faulty, to give such notes as the elucidation of the text required, to avoid all bitter controversial comments, and to amend its unbecoming expressions, of which at its appearance Gardiner had indicated more than a few. The result, something of a hodge-podge, was called the Bishop's Bible. It appeared in 1568, taking the place of

the Great Bible as the official version, but the Genevan remained the Bible of the people.

KING JAMES' COMMISSION.

James I succeeded Elizabeth in 1603, and at the Hampton Court Conferences of the following year the Puritans asked for a new translation. They hoped to mix Genevan strong meat with the milk diet of the authorized book. James granted this petition, for he saw the faults of the Bishops' Bible, but he had no notion of permitting the realization of their hope. Years of tyranny endured at the hands of Calvinist ministers had given him his maxim, "No bishop, no king"; and he would not tolerate a Bible tainted with the spirit of that which he denounced as containing notes sometimes "very partial, untrue, seditious and savoring too much of dangerous and traitorous conceits." After mature deliberation on persons and methods, he appointed a Commission to revise the Bishops' Bible. The rules laid down for that work were to govern the revisors, and, among others, these were added: The old ecclesiastical words were to be used instead of those devised by the Reformers, v.g., "church" was to be the term, not "congregation"; when a word had several meanings, that was to be taken which was most conformable to the ancient Fathers; while, to insure correctness, and a unity of style so lacking in the Bishops' Bible, the work of each company was to be revised by the others, and three or four of the gravest divines of each university were to oversee the work. Of course, the rules of terminology were carried out no further than the royal statecraft required. The commission labored for three years and a half. Their work, presented to the Privy Council and ratified by the King, became the authorized version for the realm, and remained practically unchanged until the revision of the last century, which, however, has not yet been made obligatory.

THE GENEVA BIBLE'S INFLUENCE.

The Bible's influence in the making of Protestant England is a commonplace, but it is not to be attributed exclusively to the successive authorized versions. In the shaping of the nation's constitution and policy the Ge-

neva Bible had by far the greater part. It filled English hearts with that insane hatred of the Pope and the Spaniards which played so tremendous a role in "the spacious times of great Elizabeth." It was the manual of her seamen, teaching them to view their piracies as the Lord's work. The Bible that, according to the legend, Sir Humphrey Gilbert perused calmly during his last tempest, would not have been an authorized version; and whatever Episcopalians may dream to the contrary, Drake read on the Californian Coast, not the Bishops', but the Geneva Bible, just as the psalms he sang with his ship's company were Calvinistic canticles, not those appointed for the day in the Book of Common Prayer. It was the Genevan, not the authorized version, that inspired Cromwell and his soldiery. They used its method in identifying themselves with God's people on the one hand, and the Royalists with His enemies, to be smitten hip and thigh, on the other.

From its ferocious comments proclaiming, without shadow of doubt, the woman of the Apocalypse, seated on the scarlet beast, holding the golden cup of abominations and drunken with the blood of saints, to be the Roman Pontiff, they learned to call their king "The Man of Blood," and to think that in slaying him they were serving God. The Restoration did not take it out of the people's hands. The writer used to see in his father's house an edition of 1616, which had come down in the family, and which, from the entries in it, was evidently the Bible in use until well into the eighteenth century. James I had a true political prescience, though he failed to avert the future he foresaw. Puritanism, Presbyterianism, Independency were the offspring of the Geneva Bible, and they, not the Established Church with its authorized version, produced the Commonwealth, the Revolution and the Hanoverian Succession.

On the other hand, one could hardly overestimate the debt English literature and culture owe to the Bible of King James. Its constructions, its cadences, its very words have become a part of educated minds, and to-day they flow spontaneously from the mouths of men who, no longer the Bible-readers their fathers were, know not whence such jewels of language are theirs. As the Genevan went out of use, this version had its

share in developing a decent piety alien to the stormy spirit of the other. Devout men and women, cut off from the Church by no fault of theirs, took instinctively to the reading of the Bible, not to justify violence, nor to seek, as it were, omens of success, but to nourish their own souls. The teaching of their sect had, to no small extent, corrupted the idea of faith, and consequently those of hope and charity; and so the formal acts of these virtues, lying at the foundation of the supernatural life, were unknown to them. And so it was asked: What is the use of Bible-reading? The answer is clear. Every devout reading was an implicit act of faith in God and His revelation, an implicit act of hope for the fruition of His promises, an implicit act of charity towards Him preferred to every earthly good, and an implicit oblation for the accomplishing of His holy will. It was the earnest desire to work out salvation in God's way, not in man's, which God did not fail to crown with blessings of grace and glory.

Patriotic Nuns

WHAT I saved, I lost; what I gave, I have," reflected a thoughtful nun who had been profitably meditating on the grain of wheat dying, but subsequently bringing forth much fruit. She looked back without regret on the sacrifices she had made in embracing the religious life, for which the logic of Divine faith she now clearly saw that her power in prayer, her attractive love for the Sisters of the community, and her success in making better and holier the children committed to her care, all flowed from the joyful and whole-hearted renunciations she had made when she became a nun. "What a waste!" even some of her Catholic friends thought as they saw her take the veil. "With her charming personality and remarkable gifts she would have been an extraordinary power for good in her own circle, if she had not entered the convent. And alas! what an admirable wife and mother she would have made! But now she is burying herself in that community and will devote her life no doubt to

teaching catechism to a lot of ungrateful, unruly children."

Arguments for or against the religious life, similar to those suggested by the foregoing reflections of the nun and her critics, have often presented themselves perhaps to many a Catholic maiden who is eager to learn what God would have her do. The nobility and beauty of the consecrated life appeals to her strongly but the doubt comes up: "Is it also the most useful and patriotic one a woman can embrace today? It really does seem a waste." A waste? By no means. The religious life is, for those Divinely called to it, not only the noblest and most beautiful there is, but assuming generously and discharging faithfully its obligations is a practical expression of a lofty patriotism and unselfish service. The better the Catholic, the better the patriot, for love of God and love of country go hand in hand. The Saints, after all, were only men and women who succeeded perfectly in being good Catholics, and all religious strive to resemble as closely as possible God's Saints. The woman who in virtue of the three vows consecrates her life to relieving the spiritual and bodily needs of her neighbor does the State and does her country a service of high patriotism and great usefulness. The hundreds and hundreds of boys and girls who through the Sister's influence and training grow up to be uncompromising Catholics and stanch Americans will be so many living arguments for their teacher's love of country, while the successive flocks of orphans or foundlings that find new mothers in the loving nuns who bring them up will one day become, thanks to the Sisters, loyal citizens of the Republic. The religious, too, who devotes herself to nursing the insane, the sick or those wounded in battle, and thus relieves the State of their care, is likewise performing a patriotic work of the highest value. Every American maiden, therefore, whom God calls to the cloister this fall, far from "wasting" her life by entering the convent, is no less noble a patriot than her soldier-brother who held the line on the Marne.

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